

THE ROLE OF THE LOCAL GOVERNMENT IN ASSISTING AND FOSTERING ADHERENTS OF THE "JOURNEY" BELIEF STREAM OF CIPARAY BANDUNG REGENCY

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ABSTRACT

Ethnic and cultural diversity in Indonesia is an important foundation for tolerance, including in the diversity of religions and beliefs. One of the schools of belief recognized in Indonesia is the "Journey" school, whose existence is guaranteed by law and receives assistance and guidance in accordance with Permendikbud No. 77 of 2013. This study aims to analyze the role of the Bandung Regency Regional Government in carrying out assistance and coaching for adherents of the "Travel" belief stream in Ciparay. Using qualitative research methods and narrative approaches, data were obtained through in-depth interviews with relevant agencies in the Bandung Regency Regional Government and representatives of believers. The results of the study show that assistance efforts by the Regional Government are still limited, only including supervision and socialization regarding the rights of believers to the community. Until now, there has been no concrete cooperation or comprehensive coaching steps, due to the absence of regional regulations that specifically regulate the assistance and development of believers. This finding emphasizes the need for local regulations that support the implementation of coaching more optimally, so that the rights of believers can be guaranteed and their existence is more recognized in society.

INTRODUCTION

Indonesia is a country rich in ethnic and national diversity. This diversity is reflected in the way Indonesian people face and overcome various problems that arise around them. These issues include social, economic, and cultural aspects, which continue to develop along with the dynamics of people's lives. This wealth shows how Indonesian people coexist in the midst of differences, as well as being a reflection of harmony and adaptation to various challenges. Because cultural diversity makes tolerance or respect the most important foundation in the provision of life as a nation and state. So that in Indonesia, tolerance is generally not only used in terms of cultural differences, but also in religious terms. Because basically Indonesia is a country that has a very high diversity of



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religions and beliefs. In addition to the majority religions such as Islam, Christianity, Hinduism, Buddhism, and Confucianism, there are also various schools of belief that have different followers and religious practices, one of which is the adherents of the school of belief (Indah Cicilia, 2022) (Jamaluddin, 2022) (Farhan, 2017).

The existence of believers and adherents of ancestral religions has become an integral part of the historical journey of Indonesian civilization. This tradition existed long before the formation of Indonesia as a nation-state and before the development of official religions that are now recognized, namely Islam, Protestant Christianity, Catholicism, Hinduism, Buddhism, and Confucianism. Before the influence of these religions spread, the people of the archipelago already had a variety of local beliefs that were passed down from generation to generation. These beliefs grow and develop in the local community as a form of spirituality that is integrated with daily life (Sutopo, 2021).

The spiritual guidance contained in this ancestral belief not only serves as a guideline for life but also becomes the pulse that animates traditions and customs. In practice, this belief gives birth to customs with unique and diverse cultural characteristics. Each region has cultural expressions rooted in ancestral beliefs, ranging from rituals, art, to value systems that govern the relationship between individuals and the relationship between humans and nature. The existence of believers and adherents of ancestral religions reflects the richness of Indonesian culture as well as proof of the importance of maintaining diversity as a national identity.

The existence of religious schools in Indonesia receives legal protection through the 1945 Constitution. Article 29 Paragraph (1) emphasizes that the state is based on the value of the One Godhead, while Paragraph (2) states that every resident has the freedom to embrace the religion or belief he believes in and carry out worship according to that belief. This shows the state's commitment to ensuring freedom of religion and belief for all its citizens. Before Indonesia achieved sovereignty, this school of belief was widely known as the terms trust and spirituality, which are often used interchangeably. The term "spirituality," according to M.M. Djodjodigono, has four main elements, namely occult knowledge, mystical union (mystical unity), the concept of *sangang paraning dumadi* (the origin of life), and virtuous values. These elements reflect a deep spiritual dimension and form the foundation of spiritual teachings.

Meanwhile, Kamil Kartapradja in his book provides an understanding that "spirituality" is related to spiritual activity or mental exercise, which is compared to physical activity called sports. He described spirituality as an effort to cultivate spirituality in various forms, oriented towards self-development and the achievement of inner harmony (Kartapradja, 1981). Thus, spirituality not only includes spiritual aspects but also reflects a way of life that emphasizes balance between body, mind, and soul (Kartapradja, 1981).

From 1950 to the end of the 1960s in the records of the Ministry of Religion in 1953, there were 360 spiritual schools throughout the island of Java. According to Sou'ayb, this belief stream continues to decline where in 1972 there were 217 faith streams, 188 of which came from Central Java, and only 29 streams came from outside Central Java. However, as time goes by in 2017, according to the Ministry of Education and Culture, there are a total of 187 schools of belief. The beginning that became the legal umbrella for the emergence of this school of belief was Article 29 of the 1945 Constitution, which wrote the word "Trust" (Punda, 2020) (Kompas, 2023) (Aryono, 2018).



In its development, believers began to be identified as a group that belonged to spiritual, psychiatric, or spiritual schools. Today, the group is better known as the belief school or community of Belief in God Almighty. In the early days of Indonesia's independence, these beliefs began to be consolidated by the elders or founding figures of each school. They form a forum in the form of associations or organizations to facilitate the development, preservation, and dissemination of their beliefs. Each association or organization is given a name that reflects the identity and values of the teachings they uphold. This step is a strategic effort to maintain the sustainability of their traditions while strengthening the position of the group of believers in the changing social order.

Article 28 E paragraphs (1) and (2) in the 1945 Constitution expressly affirms that everyone has the right to embrace religion and worship in accordance with their religion, as well as have the right to freedom of belief, expressing thoughts and attitudes, in accordance with their conscience. This constitution guarantees these rights to anyone regardless of factors such as race, color, origin, nationality, and origin. In addition, the Republic of Indonesia recognizes and respects human rights as rights inherent to every individual by nature. These rights are an inseparable part of human dignity that must be maintained, respected, and upheld by the state. The protection of human rights aims to improve the quality of human life, which includes aspects of dignity, welfare, happiness, intelligence, and justice. The state has a responsibility to ensure that every citizen can enjoy these rights without discrimination, in order to realize a more just and prosperous life for all people. In addition, the State and the government have an obligation to protect and guarantee the human rights of every citizen and its residents without discrimination (Mardiyanto, 2024) (Andrew Utama Shandy, 2020).

The school of belief in Indonesia has indeed received recognition, but practice in the field shows the opposite. One of the obstacles that is often faced by believers is related to the inclusion of religion or belief in population administration documents such as ID cards, birth certificates, marriages, and death documents. As written in Law Number 24 of 2013, believers also have the right to include their beliefs in population administration documents, without any discrimination. However, in practice, there are still many public service officers who do not understand and implement this provision properly. Apart from that, adherents of the travel faith stream still face various problems related to their religious assistance and guidance. Some of them are limited access to information and education, and discrimination (Zakiyah, 2018) (Agus Karsona Mulya, 2018) (Muhammad Rifqi Rafi Drajat, 2024) (Mubarok, 2019).

As stated in the Regulation of the Minister of Education and Culture No. 77 of 2013, Chapter III Articles (1) and (2) it is explained that the Regional Government has a role in mentoring and coaching in the form of data collection and inventory of believers, then protection of believers, then empowerment and capacity building for believers, and the last is the advocacy or legal protection provided to adherents of the school of faith.

The Inner Stream of "Travel". This school is one of the faith communities in the Bandung Regency area, or more specifically in the Pakutandang Village area, Ciparay District. This journey in its history was founded by three figures, namely Mei Kartawinata, Sumitra, and M. Rasyid, which was recorded on Sukra or Friday Kliwon, at 12.00 WIB, on the 19th of Hasyi (Maulud) in 1858 Saka, which coincided with September 17, 1927 AD. The place where this stream was established is in Cimerta Village, Pasir Kareumbi Village, Subang District, Subang Regency. In the end, Aliran Kebatinan Journey was officially



registered as an organization that believes in God Almighty at the Directorate General of Culture, Ministry of Education and Culture of the Republic of Indonesia with inventory number I.105/N.1.1/1980. This registration provides official recognition of the existence of this school as part of the diversity of beliefs recognized by the state.

At the beginning of its emergence this school of belief did raise many questions from the surrounding residents, so they often received discriminatory actions in daily life as well as often feeling discriminated because their beliefs were not the same as most in the area (generally Muslims), so that in the work, educational and social environment they often had to follow what they did not believe. For example, in marriage, it is often necessary to conduct marriage based on the way of the majority religion so that the marriage registration and administration are easy. However, as time goes by, such incidents have begun to fade, this is due to the emergence of rules and regulations that become a legal umbrella for believers.

But the existence of this legal umbrella does not mean that discriminatory actions against believers of this school of faith suddenly disappear. Until now, there are still discriminatory activities received by believers but not as much as in the past, they think that the discriminatory actions that occur now are caused by a lack of knowledge about the believers, maybe it can happen because there is still a lack of socialization from the government to the general public about the believers.

Widely speaking, the adherents of this "Travel" School of Belief have been legally recognized. So that the adherents of this school of belief can be recognized for their existence, even though their existence has been recognized, this school of belief still needs assistance and guidance from the Regional Government. The Regional Government here works as the spearhead of government administrators at the local level and has an important role in solving the problems faced by believers.

METHOD

In helping researchers complete this research, the researcher determined to use a qualitative type of research. Qualitative research, according to Creswell, is a research approach used to understand the experiences of individuals or groups in a certain context in an in-depth way through the collection and analysis of qualitative data. The approach used uses a narrative approach. The narrative approach, according to Riessman (2008), is a research design that focuses on human life, in which researchers study individual experiences. In this approach, researchers ask individuals or groups to tell their life stories. This approach helps to understand the subject's experiences and life outlook in depth. Or it can be said that it is an approach that prioritizes patterns of action through narratives in understanding an event (Creswell, 2015) (Eko Susdarwanto, 2020).

The data collection technique is carried out through interviews where in determining the informant using the *Sampling Purposeful* Where it is interpreted as a sampling technique that is carried out with the aim of selecting samples that are in accordance with certain characteristics to be researched. For the data collection process, the researcher uses an interview technique which is understood in this case to be a dialogue (Purba, 2022) *face to face* (Wahyono, 2018). Then, direct observation is understood by the actions of the researcher who is directly involved in the research location, and documentation techniques are understood by the actions of the researcher to carry out the documentation process and search for documents according to the



researcher's needs. After the next data collection process, an analysis of the research data obtained was carried out. In this case, the researcher will use the research data analysis technique described by Miles and Huberman quoted from, characterized by several processes such as; reduction of research data, presentation of research data, and drawing conclusions from data that have been obtained and reduced (Hasanah, 2017) (Jailani, 2023) (Adang Effendi, 2021).

RESULTS AND DISCUSSION

The Role of Local Governments in Assistance and Coaching

In some literature, it is often written that the role of the government is a movement aimed at realizing state sovereignty in achieving goals aimed at realizing state sovereignty in achieving goals controlled by core norms and values in its interaction with the environment. Furthermore, he explained that the role of the government often appears in various forms such as regulatory functions, policy formulation functions, service functions, law enforcement, community involvement and security functions. This shows that the role of the government covers various aspects, not only limited to administrative functions, but also includes other important functions related to national development and community welfare (Sudrajat, 2016) (Siagian S. P., 2006).

According to the government, the role is important in creating basic security in religion and belief, as well as controlling the economy and ensuring the security of social life. The government must be able to ensure that the rights of citizens to citizens to religion and belief are respected and protected. In addition, the government must also control the economy and ensure the security of social life by regulating the market and carrying out sustainable development to improve people's welfare. Through this role, the government can create conducive conditions for the community to live safely, peacefully, and prosperously (Sumaryadi, 2010).

Basically, the role of the government is not only limited to administrative functions but includes other functions related to national development and community welfare. Apart from that, the government also has a role to create basic security in religion and belief and ensure the security of social life. This shows that the role of the government is very vital to create a conducive situation in its jurisdiction (Rangkasa, 2017) (Simamora, 2019).

According to Yusuf (2014), the government has an important role in directing society towards independence and development to achieve prosperity, without burdening the community. In order for this to be achieved, the role of the government needs to be carried out optimally and comprehensively. The government has several main roles, namely as a **Regulator**, which is in charge of regulating and supervising various aspects of people's lives, the economy, and the environment. The goal is to create and ensure that there is an adequate legal, regulatory and policy framework to regulate these sectors. Furthermore, as a **Dynamismator**, the government plays a role in mobilizing community participation in every program carried out and resolving the dynamics and problems that arise. Finally, as a **facilitator**, the government is responsible for facilitating the needs of the community, both in the form of assistance through training, education, and skill improvement, as well as in the form of financial support through the provision of capital assistance to empowered communities.



The Role of Local Governments as Regulators

In carrying out its role as a regulator, the Regional Government has the authority to assist and foster believers. The Regional Government here has the responsibility to protect the rights of believers, ensure their freedom of belief, and maintain security and harmony in society.

As a regulator, the government provides assistance and coaching to believers through various programs, activities, and services that aim to help them understand and practice their beliefs correctly and in accordance with the law. With its role as a regulator, the Regional Government seeks to create an environment conducive to the practice of religion and beliefs in accordance with the law and the values of the local community. Through clear regulations, good supervision, and the provision of appropriate assistance, it is hoped that harmony will be created, and the protection of citizens' rights in practicing their religious beliefs and beliefs at the local level can emphasize harmony between religious communities in a multicultural society.

In carrying out its role as a regulator here, the Bandung Regency Regional Government is represented by several related agencies, one of which is the Culture and Tourism Office (Disbudpar) and the National and Political Unity Agency (Kesbangpol). Furthermore, in carrying out its role as a regulator here, the Regional Government explained that one of the concrete steps taken is to supervise believers. In an interview with the researcher here, Mr. Sudiro as the Head of the Ideology and National Insight Division of the National Unity and Political Agency of Bandung Regency explained as follows:

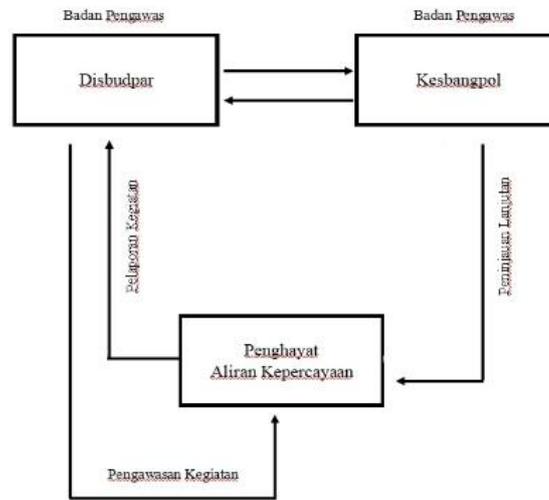
"Indeed, we do supervision, but in the supervision process that we carry out, it is not only to believers, but community organizations are also the same, we have the authority to supervise. Especially for this stream of trust, there is a special supervisory body, namely BAKOR PAKEM (Coordinating Board for the Supervision of Public Trust) where there is a prosecutor's office and other stakeholders, and it happens that Kesbangpol is part of it so that it has authority in supervision."

The supervision referred to here is such as monitoring the followers of the belief stream, where Kesbangpol here is present in the supervision so that there is no conflict between the followers of the belief stream and the wider community or adherents of other religions. So supervision is carried out not only when there are activities, but in terms of development and others, including supervision. In supervising this stream of belief, the Kesbangpol side is assisted by routine reports given by believers to the Disbudpar.

With the report provided by the community of believers and supervision to the Disbudpar, it is a study material for the supervision itself. The Regional Government here through the Disbudpar in coordination with Kesbangpol can review whether or not there are deviant activities carried out by adherents of the laws and norms that apply in Bandung Regency. If, for example, there is deviant behavior or activity, there will be a follow-up investigation where in the early follow-up review is carried out by Kesbangpol as a supervisory body. Furthermore, the researcher tries to describe the pattern of supervision carried out by Kesbangpol and Disbudpar in carrying out supervision of believers, as follows:



Figure 1. Flow of Supervision of believers



Source: Processed Researcher, 2023

In figure 1. It can be seen that the supervision flow carried out begins with a report carried out by believers of the belief stream to the Disbudpar which then the report is used as a reference in supervision, where the results of the report are discussed with Kesbangpol regarding whether there are activities that deviate or not, if there are activities that are considered deviant, then Kesbangpol itself will conduct a direct review of the believers as The authority of Kesbangpol ensures that believers do not carry out activities that are considered deviant and violate applicable rules and norms. In this case, supervision is not only focused on activities alone, but also on potential conflicts and prevention efforts.

Then the concrete step taken by the Regional Government through Kesbangpol and Disbudpar in ensuring that there are no activities from believers that violate laws and norms, is to socialize about the laws and norms that apply to the community of believers. The socialization is usually filled with discussions on various topics related to believers and the wider community. Such as an understanding of various regulations regarding believers so that believers can get their rights as they should and can carry out their obligations also to the wider community in accordance with existing regulations.

"In addition to supervision, we also carry out various other efforts such as socialization and discussion of various regulations so that we can all respect each other, whether it is the wider community with believers or vice versa"

From the various socializations carried out by Kesbangpol itself, it is assumed that by knowing each other's existing regulations, in general, the Regional Government has provided guarantees for the protection and security of believers to be free to believe in accordance with their respective beliefs. It is not protection in physical form, but by ensuring security and rights are fulfilled, it is considered protection provided by the Regional Government through Kesbangpol.

Then in the context of preserving and respecting the religious aspects and their beliefs, apart from supervision and socialization which aims to provide protection and

security to the school of belief. The Culture and Tourism Office also carries out documentation, inventory, and protection programs for cultural sites and beliefs belonging to the Believer Community. This aims to make the interests of these believers as much as possible contained in the flow of future policies.

The Role of Local Governments as Dynamisms

By taking on the role of a dynamist, the Regional Government can create a participatory community where adherents of the "Journey" belief stream can actively participate in people's lives, adapt to changes, and get the necessary support to practice their beliefs calmly and harmoniously. This will result in a more diverse society, mutual respect, and mutual support in diversity of faith.

The Regional Government of Bandung Regency through the Culture and Tourism Office and the National and Political Unity Agency (Kesbangpol) carries out the role of a dynamist with various efforts in accompanying and fostering believers. The main goal is to ensure that believers can adapt to social changes and the surrounding environment, as well as obtain social rights recognized by the community and the government.

In carrying out its role as a dynamizer here, the Bandung Regency Regional Government through the Disbudpar is by monitoring or visiting believers. The visit aims to understand what the needs of these believers are in depth to ensure that these believers can adapt to the environment and existing social changes. By visiting and discussing with the believers, it is hoped that the Regional Government can find out what complaints there are, or what desires the Regional Government can help in the future in resolving them, with these visits and discussions it is hoped that it can be used as an effort by the Regional Government to fulfill the rights of the believers.

The Kesbangpol itself explained that some of the efforts made to ensure that these believers can adapt to the environment and existing social changes are by participating in or increasing the participation of believers in various trainings or activities held by the Regional Government. In an interview with the researcher with Mr. Sudiro as the Head of Ideology, National Insight, and National Resilience of the Bandung Regency National Unity and Political Agency, he explained that it is as follows:

"To be able to ensure how these believers can adapt to social changes and the surrounding environment, we strive to include them in all activities held by the Regional Government, because we believe that if they participate in activities, they will definitely be able to adjust to the environment and changes around them".

He also mentioned that, for example, in addition to involving believers in various existing activities. Here Kesbangpol itself gives freedom to believers to express themselves according to their beliefs, as a form of effort to introduce diversity and eliminate negative views to believers. One of the concrete efforts made is to provide opportunities for believers to introduce their diversity and their religious values.

By providing numbness to the believers to introduce the value of their beliefs indirectly, it can reduce discrimination and various negative accusations based on the public's ignorance of the activities of these believers. Basically, the Regional Government through Kesbangpol in carrying out its role as a dynamizer is more about increasing their participation in the activities held so that the believers can always adapt to the



surrounding social environment, and provide space for the believers to introduce the value of their beliefs to dismiss the skewed accusations that are often given to the believers because of the public's ignorance of the activities of these believers.

In addition to providing freedom in promoting the value of believers, they also often hold promotions about diversity and the value of tolerance as a space for believers and the wider community to understand each other.

Although there have been several efforts made in carrying out the role of dynamists by the Regional Government such as visits or discussions, then by increasing the participatory of believers by participating in every activity held by the Regional Government as an effort so that these believers can adapt to the environment and existing social changes. Even so, until now there has been no concrete cooperation between the Regional Government and believers. Even so, the Culture and Tourism Office continues to strive to cooperate with various parties in creating a more harmonious, fair, and participatory society for all believers.

The Role of Local Governments as Facilitators in

The Regional Government has a crucial role as a facilitator in assisting and fostering believers in their area. Believers are part of the cultural diversity and beliefs that exist in society, so it is important for the government to provide support and protection for freedom of religion and belief.

As a facilitator, the Regional Government must create a conducive environment for believers to carry out their worship and religious activities without any discrimination or threats. This can be done by providing a suitable location as a place of worship, providing access to the necessary resources, and facilitating dialogue between stakeholders to encourage mutual understanding and tolerance.

The Regional Government also plays a role in maintaining harmony and harmony between believers and the surrounding community. They can hold religious activities or events that involve participation from various schools of faith, so as to create strong social bonds in the midst of the community. With this role as a facilitator and coach, the Regional Government is expected to provide continuous support for believers and society as a whole, so that harmony, diversity, and peace are maintained within the framework of religious life in their area.

One of the concrete efforts or steps taken by the Regional Government in carrying out its role as a facilitator is to try to provide support to every activity of believers, as well as efforts for believers to be able to access facilities such as education, economics, politics, and others. In an interview with Mr. Wawan as the Head of the National Resilience Sub-Agency for National Unity and Politics, he explained that the role carried out as a facilitator here Kesbangpol representing the Regional Government seeks to facilitate the needs of believers in carrying out their beliefs. He explained that:

"We are trying to facilitate this so that these believers can get the same access to facilities such as education, economy, politics and so on. However, for facilities such as funerals and places of worship, we have not reached there, because they already have their own, but if they want to propose a new place, we will help them with the permit."



Furthermore, he explained that in addition to ensuring that the believers get all the facilities. Kesbangpol also facilitates other needs such as to hold a dialogue if there is a problem between the believers and the wider community, as an effort to solve problems that are carried out in the event of a problem.

"For the dialogue, we facilitate if there are indeed problems that are considered to need to be solved as soon as possible. But so far there has not been one, and there has been no special coaching program for believers until now. So for some kind of capacity building, training from other agencies, yes, we include them, but for special ones, it is indeed not possible."

Although there has been no special guidance for believers, the Regional Government here through Kesbangpol ensures that these believers still get protection and security to practice their beliefs. Basically, Mr. Wawan explained that as long as these believers are in the position of sham as residents of Bandung Regency, it will be ensured that their rights in accessing facilities and services from the Bandung Regency Government will be fulfilled.

The Regional Government here in an effort to carry out its role as a facilitator, the Regional Government acts as a provider of facilities and infrastructure that supports religious life and belief. This includes providing access to proper public facilities, such as places of worship, cemeteries, and religious events. In addition, the Regional Government can also provide technical assistance and financial support for groups of believers in need, so that they can carry out their religious practices or beliefs optimally.

The Bandung Regency Regional Government through the Culture and Tourism Office and the Bandung Regency National and Political Unity Agency (Kesbangpol) in carrying out its role as a facilitator for believers has made various efforts to carry out its role. The efforts made in carrying out the role of the Regional Government as a facilitator are by trying to meet the needs of believers in carrying out their beliefs. The facilities provided cover various aspects including access to educational, economic, social, and political services. In addition, the Regional Government is also responsible for providing protection and security for believers so that they can practice their beliefs comfortably and safely.

Although there is no special coaching program provided to the believers, the Regional Government is trying to increase capacity and training through existing programs. In addition, even though it has not provided facilities in cemeteries and places of worship, here the Regional Government through the National Unity and Political Agency states that the Regional Government will assist with permits if there is an application for a new place.

CONCLUSION

Based on the results of the research and discussion that has been explained in the previous descriptions regarding the Role of Local Governments in Mentoring and Fostering Believers of the Belief Stream, it can be concluded that (1) The Bandung Regency Regional Government, through the Culture and Tourism Office and the National and Political Unity Agency (Kesbangpol), in carrying out its role as a regulator in assisting and fostering believers of this stream of belief has an important role in protecting rights



and interests of believers. They strive to provide legal protection, certainty, and security for believers in carrying out their worship practices and beliefs. By carrying out supervision and socialization duties to ensure the compliance of believers with applicable laws and norms. With a discussion-based approach, the Regional Government is committed to creating harmony and harmony between religious communities, so that the existence of believers is appreciated by the wider community. (2) The Regional Government of Bandung Regency has played an active role as a dynamizer in building dialogue and educating the community about diversity of beliefs. Through maximum efforts from the Culture and Tourism Office and Kesbangpol, the Regional Government has assisted and fostered believers, as well as ensuring that their rights are recognized and respected. Although there is no concrete cooperation, the spirit to continue to strive to create an inclusive environment and remove negative prejudices remains high. This commitment is expected to create a harmonious, fair, and participatory environment for all citizens, including believers. (3) The Regional Government of Bandung Regency has made efforts to be a facilitator for believers by providing facilities and protection that support religious practices or beliefs. The focus of facilitation covers various aspects of life, including access to public facilities, educational, economic, social, and political services. The Regional Government also seeks to increase capacity and training through existing programs. However, it is necessary to increase efforts in mentoring and coaching believers to be more optimal. Currently, concrete cooperation between believers and local governments still needs to be strengthened, especially in terms of capacity building and other training that suits the needs of believers.

Based on the conclusions that have been presented by the researcher as a follow-up to the results of the research, the researcher proposed several suggestions such as (1) Regional Governments need to develop and strengthen regulations and policies related to believers. These regulations must be based on the principles of justice, equality, and human rights to provide legal protection and certainty for believers. In addition, regulations must also prevent the abuse of freedom of religion or belief. (2) The Regional Government of Bandung Regency needs to prepare a Regent Regulation that specifically regulates the assistance and coaching of believers. This regulation must provide clear directions and guidelines in carrying out the role of regulators, dynamists, and facilitators. (3) The Regional Government must be more active in improving communication and discussion with believers, then hopefully in the future there will be openness from both parties so that this mentoring and coaching process runs according to what is expected. (4) The Regional Government needs to evaluate and monitor periodically the success of the implementation of mentoring and coaching. Thus, the role of the government can be improved and programs that are less than optimal can be improved.



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